



Say, 'If you love Allah then follow me,
Allah will love you.' (Al-Quran)



And hold firmly to the rope of Allah all
together and do not become divided.

1. Kalima

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

La ilaha illa'llah, Muhammadur Rasulullah

Meaning: There is no god but Allah & Muhammad (PBUH) is his messenger

Through sound belief and certainty in its [the Kalima's] meaning, and by submission to it, one attains to faith (iman).

The purpose of this Kalima is twofold. 1st to achieve yaqin [certainty] of the fact that whatever happens, happens with the Will of Allah; that Allah is capable of doing – without any help whatsoever from creation – anything and everything. Thereby achieving certainty that the ghayr of Allah, that is creation, cannot do anything without Allah's Will. To be certain that whatever is happening through a "cause" is not in reality originating from it, but rather, is happening only because Allah has willed it. And to be aware of the fact that Allah Almighty is creator and lord of all of us & we are all slaves of Allah; and we should only worship him, only pray to him & only ask him for help in all circumstances.

And 2nd to bring about certainty in one's heart that success – in both temporal and eternal worlds – is completely

contingent on following the Blessed Way (Sunna) of the Messenger of Allah Muhammad ﷺ. *Muaadh ibn Jabal reported that the Messenger of Allah ﷺ has said, "He whose last words are لَا إِلَهَ إِلَّا اللَّهُ will enter Jannah."* (Abu Dawood and Haakim).

Abu Huraira narrated that Allah's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger ﷺ! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it) ". (Sahih Bukhari).

2. Salat (The Prayer)

Salat is the most important obligation after Iman. It is pillar of Islam, key to Paradise and light for Momin. Supplications are listened & fulfilled through Salat.

Hudhaifah said: When anything distressed the Prophet ﷺ, he prayed. (Abi Dawood 1319).

Ubada ibne Samit narrates: I heard the Messenger of Allah ﷺ saying Five times Salat has been made mandatory by Allah. He who performs his Wudu' well, and offers Salat at their appointed time, performing complete Ruku' I, and with fear and devotion, for such there is a covenant from Allah, that He will forgive him; and the one who does not do so, no covenant for him is with Allah. If He wills, He may forgive him and if He wills, he may punish him" (Sunan Darimi 1262).

One must endeavor to pray with presence of mind and heart, khushu` (reverence), awe, humility, fear and hope, thereby making his salat one's mi'raj. This can be achieved by offering nawafil prayers in addition to the five daily prayers.

3. Ilm & Dhikr (Knowledge & Remembrance)

The purpose of 'ilm is that one becomes able to differentiate between halal [the permissible] and haram [the impermissible], purity and impurity, legitimacy and illegitimacy, pertaining to all aspects of one's life. And to know at any given moment – in one's 24-hour existence – what Allah wants of him or her. This is known as recognizing the command relating to the present.

Abu Darda narrates: I heard the Messenger of Allah ﷺ saying: Whoever travels on a path in search of knowledge, Allah will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the 'Alim [Islamic Scholar]. Verily, the eminence of an 'Alim over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulema are heirs of the prophets. And verily, the prophets did not leave behind as inheritance any Dinar or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Sunan Ibn Maja)

ilm can be attained by learning the obligatory portion of Islamic teachings, and by investigating into Islamic rulings pertaining to all aspects of one's life. And finally, by honoring and keeping the company of the 'Ulema (Scholars).

The Dhikr means that one should remember Allah at each moment in one's existence. It not only remembrance by tongue but also a conscious awareness, nearness, a ta'aluq [relationship] and marifa [knowledge] of Allah. dhikr should be done with presence of heart and mind, concentrating on the words being uttered.

Abu Hurayra reports that the Prophet ﷺ in a Hadith Qudsi narrated that Allah Ta'ala says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length; if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (Sahih Bukhari 7405).

Abu Musa narrates that the Prophet ﷺ said: The example of one who remembers his Lord and the one who does not remember his Lord is like the example of the living and the dead. (Sahih Bukhari 6407)

4. Ikram al-Muslim (Honoring Muslims)

The purpose of ikram al-Muslim is that one's dealings – with all the rest of the Ummah (and by extension, all of creation) – should be based on love, compassion, honor, generosity and respect. Instead of demanding them, one should not only forgo his or her rights, but become deeply concerned with giving others at least their due rights stipulated by Sunna.

And the servants of the Compassionate One are those who walk upon the earth modestly, and who, when the ignorant address them, say [words of] peace. (Quran 25:63)

And do not turn your cheek disdainfully from people and do not walk upon the earth exultantly. Truly God does not like any swaggering braggart. And be modest in your bearing and lower your voice; indeed, the most hideous of voices is the donkey's voice. (Quran 31:18-19).

Your Lord has decreed that you worship none except Him, and kindness to parents. If they should reach old age with you, one of them or both then do not say to them 'Fie' nor repulse them, but speak to them gracious words. And lower to them the wing of humility out of mercy and say: 'My Lord, have mercy on them, just as they reared me when I was little' (Quran 17:23-24).

Abdullah ibn 'Abbas narrates that the Messenger of Allah ﷺ looked at the Ka'ba and said: La ilaha illa'llah, how pure you are, and how sweet your fragrance, and how great your honor! However, the honor of a Mu'min [believer] is greater than yours. Indeed, Allah has made you respectable; (likewise) the wealth, the blood, and the honor of a Mu'min has been made respectable; and Allah has forbidden us to suspect him of wrongdoing. (Tabrani, Majma uz Zawaid).

Jabir narrates that the Messenger of Allah ﷺ said: Anyone with these three qualities shall be under the shade of Allah's Mercy (on the Day of Resurrection) and will be admitted into Paradise: 1) Courtesy towards the weak, 2) Compassion to parents 3) Kindness to slaves (subordinates). (Tirmidhi)

A'isha narrates that the Messenger of Allah ﷺ said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhi)

Anas ibn Malik narrates that the Messenger of Allah ﷺ said: He who meets his Muslim brother in a manner pleasing to Allah (for instance cordially) so as to make him happy, Allah will make him happy on the Day of Resurrection. (Tabrani, Majma uz Zawaid).

Ubadah ibn al-Samit reported: The Messenger of Allah ﷺ, said: He is not part of my nation who does not honor our

elders, nor has mercy on our young ones, nor acknowledges the rights of our scholars. (Musnad Ahmad).

Narrated Abu Musa Al-Ash'ari: that the Prophet ﷺ was asked: "Which of the Muslims is most virtuous?" He said: "The one from the harm of whose tongue and hand other Muslims are safe." (Tirmidhi 2628)

A Muslim should respect one's elders, show kindness to the young, and honor the 'Ulema. Whether one is dealing with one's spouse, family, relatives, friends or acquaintances, he should always put the other ahead of oneself. To, at all times, be ready to sacrifice one's own desires for another.

5. Ikhlas(Sincerity)

The meaning of Ikhlas is that each and every act that one does, does so, solely for the Pleasure of Allah. Whether this act is in one's 'ibadat (dealings with one's Lord) or it is part of one's mu'amalat (dealings with creation). Everyone should check their intentions before, during and after every act. If one finds any motive other than seeking Divine pleasure, one must immediately repent and correct one's intention. By constantly repenting and removing any ulterior motives, one's intentions will become progressively sincerer, InshAllah.

Umar bin Khattab narrated: I heard the Messenger of Allah ﷺ saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allah and His Messenger, so his migration will be considered for Allah and His Messenger. He whose migration was towards the world or to be married to some woman, his migration will be considered to be for what he migrated for. (Sahih Bukhari)

Abu Hurayra narrates that the Messenger of Allah said: Indeed Allah does not look at your faces and possessions, but He looks at your hearts and your deeds. (Sunan Ibn Maja)

The Prophet ﷺ says: "The most fearful thing I fear for you is Minor Shirk". He ﷺ was asked about it and he said: "It is [Ar-Riya'] showing off". Then, he ﷺ explained it saying, "A man stands in prayer, performs it more beautifully and properly than ever, because he notices someone looking at him". (Imam Ahmed)

6. Dawah & Tableegh (Invitation & Preaching)

The objective of dawah and tabligh is that in addition to oneself, all of humanity attains salvation, that it is saved from the torment of the Fire, and enters the Paradise. All of the prophets (upon them be peace) were given a task to call humanity to their Creator. Each prophet was sent to a specific people, calling them to the worship of the one God, for the Qur'an declares: "...We sent no messenger before thee but We inspired him, (saying): There is no god save Me (Allah), so worship Me." Those who accepted the call of La ilaha illa'llah, attained success; and those who rejected it, failed. After finality of prophethood, it is duty of this Muslim Ummah to call other people towards Allah and to insist fellow Muslims to do good deeds & to avoid forbidden deeds.

You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. (Quran 3:110)

Narrated Anas bin Malik: The Prophet said, "A single endeavor in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it." (Bukhari)

Narrated Abu Hurairah: That the Messenger of Allah ﷺ said, "A man who wept out of the fear of Allah shall not enter the Fire until the milk returns to the udder; and dust in the cause of Allah and the smoke of Hell shall not come together". (Tirmidhi 1633)

Abu Sa'id al-Khudri narrates: I heard the Messenger of Allah ﷺ saying: Anybody amongst you who sees an evil should change it with his hands; if he is unable to do so, then with his tongue; if he is unable to do this (even), then by his heart and this is the weakest form of Iman. (Sahih Muslim)

Jabir narrates that the Messenger of Allah ﷺ said: Allah commanded Jibril to overturn such and such city with its inhabitants. Jibril submitted: O my Lord! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. The Messenger of Allah ﷺ said that Allah commanded Jibril: Overturn the city on him and on all the inhabitants; for his face did not ever change color for a while on My disobediences. (Mishkat al Masabih)

Al-Mustafa Markaz

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of Allah

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to Muhammad ﷺ

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